

The Guide to Holiness.

SEPTEMBER, 1858.

EDITORIAL PAPERS.

THE INNER AND THE OUTER LIFE.

It is delightful to contemplate the outer life of a good man in its connection with the inward spiritual principle of life in the soul. Pious deeds are a result, a fruit, an effect, an expression. The condition, the tree, the cause, the life, are within the man. His life is hid with Christ in God; hid from the knowledge of worldly minds, so that they cannot understand his motives nor account for his actions. It will often happen that a pure and an impure heart will prompt to similar deeds, because motives of worldly policy coincide with godly wisdom. Indeed sin, all sin, is as foolish as it is wicked, and can no more be reconciled with a far-seeing policy, or a sound philosophy, than with righteousness. Many men, in a Christian land, have light enough and sense enough to avoid the grosser forms of sin,—to be truthful, and temperate, and upright, and benevolent,—who yet never perform an act under the simple promptings of desire to please God. It is not so with any holy person. The heart is set on doing the will of God. It rejects sin because *it is sin*, not because it is impolitic. It finds rest and heaven in the smile of God. Its intense love of God longs constantly and unutterably to express itself in sacrifices and toils for his glory. If, therefore, the outer exhibitions of a worldly mind do sometimes approximate those of a heart filled and inspired with love to Jesus, the resemblance between the two persons is all upon the surface. Explore the springs of action a little and you see as you approach the fountain-heads of desire and impulse that the two men are less and less alike. At heart there is not only no resemblance, but the contrast between them is that between a celestial and an infernal nature. "Man looketh on the outward appearance, but the Lord looketh on the heart."

Fortunate circumstances make a bad man appear a good man; but only change his position and place him where truth is despised and sin is in high places, and where vice pays better than virtue, and his easy quick descent into low vice will at once demonstrate that his allegiance all along was to the world and not at all to God. A pure mind differs vitally from an impure one in the fact that its expres-

sions of goodness are the fruit of a gracious nature, and not the unnatural and forced result of accidental causes. Gravitation will detect and approach its centre in all worlds, the needle will find its pole in the dark, and a pure mind will exhibit its sympathy with the divine Being and government in heathen or Christian lands, in earth or heaven.

No man long sustains a position of hostility to sin,—all outward sin,—whose inner life is not pure. Good men have all a double history: one is the history of their public conflicts with sin and error,—the other is the history of their private heart searching, and their transforming communings with God. This private history is the more instructive branch of the life, because it gives the key to their characters and discovers the sources of their life-long zeal and amazing energies. The world never understands a man who acts from motives of pure love to God. "*The world knoweth us not.*"

Enoch, and Noah, and Abraham, and Joseph, and Moses, and Samuel, and David, and Elijah, and Isaiah, and Daniel, and John the Baptist, and Paul, and John, and Stephen, were all strange men in their times, whose lives were a constant enigma—a hopeless puzzle to their generations.

Joseph in Egypt,—the slave, the prisoner, and the viceroy, exhibits some of the wonders of providence, and shows us a long administration entirely faultless and successful to a marvel; but we get the key of it all in that gleam of light from his inner life that comes in the expression with which he answers a base proposal: "How can I do this great wickedness, and *sin against God!*"

'Twas wonderful that a Hebrew slave, in Babylon, should make his way to distinction, and find himself at length administering the Empire. Suddenly exiled from home, he never murmurs at providence; away from restraint, he never relaxes his morals; a slave, he retains his manhood; and in a heathen court he worships Jehovah. When distinction comes it comes unsought, and brings no pride of place; and, where life hangs on the will of royalty, there he dares to stand and be severely true. When envy, being able to find no fault in the administration of the great politician, only that he prayed, sought upon that accusation to compass his death by wild beasts, his response was the calmness of trust and the constancy of prayer. We are able to account for this wonderful integrity of character—this evi-

dent independence of worldly fortunes,—only by saying that the life of God was in the soul of Daniel, as the visions of God were in his eye.

David's enterprises, and exploits, and reign, are but half his history. The Psalms give us the rest. In the Acts of the Apostles we see the outer life of Paul; and in his Epistles we get fuller views of his soul-struggles and victories—his inner life. We wonder at the long-continued toils and struggles of Howard and Wilberforce till we catch some expression from them that reveals the inner man, and then we see such faith in Christ, such consciousness of his smile, such strength of love to God, such conscious identification with the kingdom of God, that all is plain. Such men are not of the world. Their life is hid with Christ in God.

How precious is this inner life, this rest, this trust, these refreshing cordials of grace. There is a daily retirement from the world,—a daily dwelling in the mount with God. Faith has its mount of vision, where the soul sits serene above the storms that vex the groveling multitudes,—above the fogs and clouds of sense and passion,—where she gets panoramic views of life and the ways of providence; and where the facts of revelation are brought home to the soul with a power of realization that sends her forth to her tasks and conflicts girded with celestial armor. A Christian thus armed can stand, if duty calls, within the marts of trade, where eager commerce jostles, and pushes, and grasps, with a soul unmoved amidst the storm, or only moved with compassion for the eager deluded crowds around him. Even the crowded street proffers a closet and an altar to such a faith.

Has the reader this inner life?—this life, the history of which is the history of the soul's daily, hourly intercourse with God, as the outer Christian life is its intercourse with the world. Does the soul breathe the atmosphere of heaven as the body breathes the atmosphere of earth? Do we long for the closet as a healthy man for his meals? Do our thoughts instinctively turn back to God and dwell upon holy topics? While we muse does the fire burn so that our hearts are hot within us? Does the Spirit take the things of Christ and shew them unto us? Have we continual serenity of spirit? Do we bear contradiction and reproach with quietness? If so, is the quietness *really inward quietness*, or is it the result of an effort put forth at the moment to *hold ourselves still*? To make the question plainer,

when malice hurls a bolt at us do we feel that it does not really hit *us*?—that there is no inward anguish of spirit which would lead us to say, "*I cannot have it so; I cannot bear it,*" or the like? Do we feel a fellowship with the holy? Do we find, when we listen to the recital of their deeper experiences, that we have the key to it all in our own daily realizations of divine things? Do we feel an indescribable union of spirit with them, stronger than death and sweet as heaven? Are we delivered from fear—the fear of future poverty, or disgrace, or pain, or bereavement, or death? Have we sometimes resigned longings of soul for home? And do we rejoice

Nightly to pitch our moving tent,
A day's march nearer home?

These, if we understand aright, are some of the symptoms of the inner life. Christians must mingle with the world for the good of the world, as the salt must be strewn among the articles it is to preserve; but every Christian must retire in spirit daily from the world to commune with God, and lose the soul again in the divine fulness, or the salt will soon lose its savor.

CHILDREN'S CORNER.

CHRIST'S PRECIOUS LAMBS.

"Time is flying, quickly flying,
Precious ones do not delay,
Come to Jesus! Come to Jesus!
He will bless you while you pray."

THERE are doubtless some dear children who read this page of the Guide and yet know nothing in their own experience of the "Way of Holiness," because they have not yet given their hearts to the Savior. To such dear ones Leila wishes to send a message to-day.

She is in the habit of gathering a group of such little girls and boys around her every Saturday afternoon. They repeat verses from the precious Bible to Leila, and then she tries to guide them to the dear Savior. The above is one verse of a hymn she has written to sing with them. If you were to look into the hall where they meet perhaps you would say, "Some of those children are too young to be Christians!" But it is not so! Oh how Leila does wish that all the good people who read the "Guide to Holiness" believed that such little ones, only four or five years old, could be lambs of the Savior's fold. "*Suffer little children to come unto me and forbid them not.*" How

many Christian parents do forbid their little ones to come to Jesus because they have so little faith to pray for them!

But it is not so with all parents. Leila was recently visiting at the house of one of the ladies who writes for the Guide. She has a dear boy, fifteen years of age, and how long do you think it is, children, since he began to love the Savior? Why, more than ten years! Yes, he was but four years and a half old when he became a Christian.

You cannot think how sweet it was for Leila to be alone with this young Christian to join with him in prayer, and to talk with him about their best and dearest friend! May this dear boy gird on the whole armor of God and become a valiant soldier of the cross. He has a sister who gave her heart to the Savior when she was but six years old. Ask your parents to purchase a little book called the Way of Holiness, and there you will read all about her conversion. Her name is Sarah, and she is still living. The children were delighted to hear that Sarah P—— and her brother are living; for in some way they had received the idea that pious children always died when they were very young.

On the two hundred and seventy-seventh page you will see that Mrs. P—— had been telling her daughter about a little Christian child, and assured her that God, who had given a new heart to little Mary, was willing to bestow the same precious gift upon her.

O! I wish I had it! O, I want it *now*, said little Sarah. Then follows the whole history of her conversion; for it was but a few hours after this that the dear child was rejoicing in possession of that precious gift which Sarah and her mama had prayed so earnestly that they might obtain that very night. Listen to her expressions of joy! O, Mamma, I feel as if I had a new heart! I think I have! O, I am almost sure! Yes, *I am sure!* And soon after singing a very sweet hymn she exclaimed, "O! how happy I am! Every body ought to love the Savior! I feel as if I wanted to tell every body!" It is not strange that her pious father was sent for. Who can describe his joy when he entered the chamber and felt that there was reason to hope that his dear little daughter had indeed been born again.

Sarah was *almost sure* then that she had a new heart; but if she had died very soon after, some persons would have said, perhaps, after all she was mistaken. But Leila saw her when

she was in New York, and her brother, and she is happy to assure the dear children that they are now *quite sure* because it is so many years since they began to love the Savior. They would not part with this precious gift of a new heart for all the gold and precious stones that could be found in the whole world! It has made them *so happy!* O, you cannot think, dear little children, how happy you would be if you, too, would come this very night and give your young hearts to the Savior.

"Precious ones do not delay, but come to Jesus! And you may be quite sure that he will bless you, and make you his own little lambs, though you may be so very young that others may think you are not old enough to be Christians."

EDITORS' DRAWER.

MEETINGS FOR HOLINESS.—These meetings, we are happy to learn, are being established all over the country, and with the happiest results. They meet with a measure of opposition; this must be expected. But the late revivals have so thoroughly demonstrated the power of the vital truths which the friends of holiness seek to disseminate, that the repugnance formerly felt has been very much softened. Indeed, seldom was there so much of the spirit of enquiry, and so much hungering and thirsting after righteousness, as at the present time. Let the friends of Jesus be on the alert. But, beloved, suffer one word of caution. Guard against the least deviation from the revealed WORD. Bring every exercise, every experience, to this test—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We feel like laying special stress on this point for two reasons. First. It is the rock on which very many have foundered. Impressions and impulses have been taken as coming from God without sufficiently testing their character and seeing how far they harmonize with inspired truth; and the result has been, the light that once existed has become darkness—and, oh, how great is that darkness! Second. Many who are led to attend these meetings from a curiosity to learn more about this new way, as it is emphatically to them, will be repelled or attracted as God's TRUTH is made to shine or be clouded by those who testify. Such meetings, then, should always be under the superintendence of an experienced person, prepared kindly

but promptly to arrest the first departure from the right way.

For the information of friends who may visit the city, and others, we append below a list of these meetings held in two of our principal cities, and should be happy to include others had we the necessary information.

Meetings for the promotion of holiness are held in Boston, as follows:

Tuesday, 10 A. M., — Old South Chapel.
Thursday, 10 A. M., — Old South Chapel.
Thursday, 1-4 8 P. M., — Bromfield St. Vestry.
Saturday, 10 A. M., — Old South Chapel.

In New York:

Tuesday, 2.30 P. M., at Mrs. Palmer's, cor. of Rivington and Eldridge streets.

Wednesday, 3 P. M., at Bedford street Church.

Thursday, 3 P. M., at Mrs. Clark's, 27 Hubert Street.

Thursday, 3 P. M., at No. 5 Twelfth Street.

Sunday, 1.30, at Willett Street Church.

BISHOPS OF THE METHODIST EPISCOPAL CHURCH.—We have received from the Publisher a beautiful lithographic engraving of the Bishops of the Methodist Church. The likenesses are striking, and together constitute a very pretty picture for framing. It will be carefully done up on a roller and sent by mail, unless otherwise directed, *free of postage*. Price \$1.50, with one third discount to preachers. Please send New England bills, or *gold dollars*, and the fractions in postage stamps. Envelop the money carefully, and direct to Publisher of the Guide, 22 Cornhill, Boston.

DO YOU LOVE JESUS?—There was a new interest to us in this interrogatory, as we heard it propounded by a Christian brother to a little girl who, with her sister, had been entertaining us with the singing of that sweet hymn—

"Come, and welcome, to Jesus,
The sinner's kind friend."

Her eye glistened as she modestly replied in the affirmative. What a depth of meaning there is in this question! How it develops the nature of the Christian religion! What a fearful picture does it give of human depravity! Apart from grace we are haters of Christ—the love of God is not in us. These words, then, constitute a mirror in which the heart is compelled to see its real state; and when uttered in Christian tenderness seldom fails of its object.

What rendered the occasion, to which we have adverted above, one of special interest was, that these children are giving a beautiful exhibition of filial piety in consecrating their earnings to the support of Christian parents who are in a condition to need such aid. Their vocal powers are really marvellous for children of their age; and, as they will give concerts in the large cities and elsewhere, we cheerfully commend all lovers of melody, if opportunity offers, to go and hear the MYERS SISTERS. They are under the care of Rev. H. B. Gower, a Sabbath School minister, as he is pleased to style himself, who proposes to superintend their education and develop their musical powers.

AN OBITUARY.—Rev. D. Lamkin, speaking of the demise of "Sister SARAH JANE BROWN," of West Dryden, New York, writes:—"She was a most devoted and useful member in all the various departments of female labor in the church. She had enjoyed the blessing of entire sanctification about one year and a half, and your excellent Guide had contributed very much to the permanency of the work in her heart and life."

CHEERING TESTIMONY.—A correspondent writing from Georgia, says:—"When I first went to O., this state, four years ago, there were about three copies of the Guide taken there. It fell into my hands while there about two years ago, and I began to read, recommend, and circulate it, until now there are no less, I believe, than thirty-five or forty copies taken there. Truly the Lord has greatly honored and prospered it as an instrumentality of good in his hand."

"It prepared, even laid, the foundation of one of the greatest, most thorough, and wonderful revivals of religion ever known in this country; some call it enthusiasm, others fanaticism, and still others wildness. But I rejoice that I have ever been led to recognize and embrace the Lord in *his fulness*, his life, glory, and power. "*Hope thou in God.*" "*Be of good cheer.*" To God be all the praise."

REV. R. MCGONEGAL.—A letter from this brother, dated July 24th, informs us that he has taken up his residence in Dundas, C. W., where he is to preside over the "Wesleyan Female College" recently established there. We wish him most heartily every success in this new field of labor. In closing his letter he

says, "I would like to have the Guide, of August, notice the opening of our Wesleyan Female College in Dundas, C. W." The letter did not reach here till after our August issue,—hence the request could not be complied with at the time.

MRS. PALMER'S FORTHCOMING VOLUME.—

One of our contributors, whose good fortune it has been to see the MSS. of Mrs. Palmer's forthcoming volume, thus writes of it:

"While on a visit at Dr. Palmer's, I enjoyed a rich treat in the perusal of the manuscript of the volume you have now in press, entitled *"The Promise of the Father."* I confess that I have always entertained very different views in relation to the true sphere of woman. But the eloquence of Mrs P. seems perfectly irresistible. The work is so enriched by arguments drawn from the sacred fountain of light, that it is destined to excite the deepest interest throughout the Christian world. It does not seem to me extravagant to say that it excels in eloquence anything that God has yet enabled this gifted writer to present to the public.—LEILA LEE.

We announced the work to be ready on the first of September; but, in consequence of the author's detention at St. Johns, we fear we shall have to delay it a while longer,—though probably it will be out before our next issue.

EDITORIAL GLEANINGS.

REVIVAL INTELLIGENCE.—The following summary of the present state of the Revival work we clip from one of our exchanges:

The *Five Points Monthly*, now termed the *Message*, of New York, states that there has been no material decrease in the number of attendants at the noonday prayer meetings since the first of May.

Among a large number of regular attendants "revival piety is now brought home,—embraced and cherished as a daily household, street, store, and office inhabitant!" They have held on through three of the most trying months, and now cling to the daily prayer meeting as a permanent institution, and the fervid intercessions have deepened steadily in intensity.

Many prayer meetings are continued with this heaven-born courage. A minister and leaders at a Brooklyn daily meeting had given way to the suggestion of convenience, and proposed to suspend until September. But the

mass of attendants so eagerly desired to continue, that they yielded to their fervor, and a daily meeting has been kept up.

In other cities the work does not languish. In Boston it is stated that the interest has settled into a *permanent* religious interest, and religion has entered into a *matter of fact* business of life among Christians. It is believed that there is a greater revival, religious action, in Boston than ever before. The degraded and fallen there attend with increasing interest their meetings. Brands are plucked from the burning. Several hundred young men, who cannot attend in the day, attend a meeting held for them at the rooms of the Young Men's Christian Association from nine to ten o'clock.

In many towns and villages in New Hampshire, Massachusetts, Vermont, Rhode Island, and Connecticut, there have been great additions to the churches, and daily Union prayer meetings are kept up in many of them.

Women are not yet to be found to start the "Working Girl's" prayer meeting.

BOOK NOTICES.

TRUTHS FOR THE TIMES.

- No. 1. *The reasonableness of future, endless punishment.*
- No. 2. *Instantaneous conversion, and its connection with piety.*
- No. 3. *Justification and its consequences.* Addressed to Inquirers and young Converts.
- No. 4. *God is love.* A supplement to the author's discourse on the reasonableness of future, endless punishment.

The above tracts, published by GOULD & LINCOLN, of this city, are from the pen of Nehemiah Adams, D. D., Pastor of the Essex Street Church, (Congregational,) Boston. Dr. A. is a *theologian*, and handles his subject with the skill of a master. The first number in the series is a discourse first preached to his own people, and afterwards repeated in the Hollis Street Unitarian Church at the request of the Pastor, Rev. T. Starr King. To this Mr. King replied; and number four contains Dr. A's rejoinder. As the production of two of the leading minds in the Orthodox and Unitarian churches, they cannot fail to be read with interest. Rev. Mr. King is a Universalist, though holding the pastorate of a Unitarian church,—a significant fact, showing at least the sympathy of these two sects.

Memoir of
Rev. William C. Kendall, A. M.

BY REV. A. A. PHELPS.

[Continued.]

A FEW weeks after his conversion a brother asked him if he believed the blessing of entire holiness attainable in this life. He said he did; but had not thought of it as for *him*. He was then urged to press after it with all his heart. He searched the Bible, and found it full of the doctrine; prayed for the help of the Spirit, and rapidly grew in the knowledge of the truth.

While at home in vacation, he sought still more earnestly for inward purity. He says: "I attended at this time a Quarterly Meeting, and heard on Saturday a sermon from Rev. J. B. Alverson, P. E., on justification, all of which I *knew* I had experienced. Several times that day I had pleaded for the witness of a clean heart, and in the evening renewed my petitions. That evening, on my knees, my soul was filled with a wonderful *love*; and, as I arose to speak in the prayer-meeting, the words stood out before me: '*God, for Christ's sake, has sanctified my soul*'; but I talked all around them, and sat down in doubt. On the Sabbath the P. E. preached on sanctification. I watched him closely all through; and on going home said to my mother, 'Brother A. has preached no more than I have experienced.' She replied, 'Perhaps he does not enjoy the blessing'; 'and so has not preached it all,' thought I. But I could not rest. I kept looking for the unmistakable evidence; and that evening, on my way through the woods to the church, God so filled me again with the consuming fire of his love that I could no longer doubt, but rose at the first opportunity in meeting to declare *what God had done for my soul*."

In about three months some trouble occurred in the Society at home which elicited much party feeling. Listening one

day to a brother who was dwelling on the wrong, William gave place to an evil word of an absent brother. It was but a word; yet he felt the Spirit instantly grieved. The suggestion came: "The Lord will not take away the blessing for so *small* a sin"; but, while listening, he found himself at once in darkness. The Spirit urged immediate retraction; but he yielded to the temptation to "wait." And, as he said, "I *did* wait for six long years. In a very little time I found myself away back from where I had been, and the difficulties in the way of returning seemed insurmountable."

In the autumn of 1846, having passed a satisfactory examination, he was admitted to the Junior class in the Wesleyan University at Middletown. Up to this time he had maintained a respectable standing as a member of the church. His outward duties were punctually performed; though he has often acknowledged that his closet was much neglected — his *heart* was cold, and worship proved a task. He at length became alarmed at his growing lethargy, and resolved to break the chains and once more walk in the light. This he found no easy task. Again and again was he foiled, till, despairing of any strength in his own resolutions, he cried out, "Lord, I can do *nothing* of myself, — save me or I perish." He had power given to find his way to the cross, where he soon found *forgiveness*; though not without many powerful struggles of his old habits to defeat him. Again he urged his plea for a clean heart; for nothing short of this could answer his turn after all the light and experience of the past. During his last year at college he regained the blessing in the college-chapel prayer-meeting. There was not a sense of that fullness which he first felt; this returned only as he walked on fulfilling his covenant vows.

Once more all was balanced again. It was worth worlds to him, he said, in his studies. Now everything in his labors moved harmoniously, as around one great

centre. He felt the truth the poet sings :

"Thou art the sea of love,
Where all my pleasures roll;
The circle where my passions move —
The centre of my soul."

The Spirit began to lead him out to labor for souls, now, everywhere he went. An extract from a letter to his parents, in the spring of 1848, evinces best his feelings and labors of love. He says :

"Since last fall I have been endeavoring, with much success I trust, to live up to my adopted standard of life,—*'ever doing good and getting good.'* I passed the winter very pleasantly, and with the cheering consolation of believing that I had been made the means of usefulness. Was quite successful in teaching the "native Yankees" how to make music; but the best of all was, the Lord was with us. Two of the places where I taught were favored with the out-pouring of God's Spirit. At Clinton many of my scholars were converted, and at Madison *all*, with scarcely an exception, were brought from darkness to light. Those, you may be sure, were blessed times to me: my prayers were fully answered — my brightest anticipations more than realized."

In August he graduated, having received exhorter's license in May previous, signed by James Floy, and local preacher's license, July 31st, 1848, signed by Seymor Landon, P. Elder. He returned to the embrace of his friends, after an absence of eight years in student life, developed to manhood, with the lines of intellectual taste and discipline clearly marked, and possessing the charms of person and address that must win all hearts. But his soul desired no *earthly* honors. As he went out from his *Alma Mater* he said the language of his heart was, "Let me be great,—not like Cæsar, stained with blood,—but *only* great as I am good."

He was urged to join the Genesee Conference at once; and, feeling shut up to that path, he entered, Sept., 1848, and

received his first appointment to Cambria charge. His first *sermon* was preached in the church of his nativity. He went to his work, inexperienced and alone, to find some dissatisfied with so "green a preacher." But he resolved to do them good. His first great temptation was to preach *sermons*; but, during a few days of illness, God brought eternity very near, and opened before him two ways for choice. One was to preach elaborate discourses, to draw the learned, the critical, the fastidious, *and have as a meed popular applause*; the other was to preach plain, practical truth, and Christ crucified, unencumbered with Greek and Latin paragraphs to illustrate *himself* and his parts, and to urge upon the people *holy living*,—striving to present "*every man perfect*," with the necessary result,—*reproach* from carnal men, but *God's smile*! Glory to God forever! he chose the latter, the *only* way to the *crown*! Nor was it long before he saw scores converted and sanctified. He looked upon this decision as the turning point of his usefulness for all his ministerial career. So it proved.

Sept. 19th, 1850, he was married to Miss Martha F. Wallace. This was a union which he believed directed of God; and many can testify with what perfect harmony they moved on in their untiring efforts to promote the Gospel of life, and power, and peace. In a letter addressed to her, about this time, he says: "My convictions have long been deepening that Holiness is the only doctrine that can save the church, and through her the world. Without it no man shall see the Lord. I love to think of it, I love to talk and preach it, and best of all, I love to *enjoy* it. With God's help it shall be my theme through life, and my watchword at the gates of death."

His next appointment was Royalton circuit. The year was laborious, and crowned with some success. Unsophisticated in the subtleties of a wicked world, (for he had always kept disentangled from the snares

so common to student life,) he met here a new and strange trial, growing out of the unaccountable trances of a servant girl, a few days in the family. He soon found it to be all from satanic power, (though to his unsuspecting nature it had appeared impossible,) and declared his belief that it was intended to destroy his influence, but, permitted of God to fortify him against the wiles of spiritualism, and arm him to resist its invasions wherever he went. He escaped unharmed, and with the confidence of all who knew him.

In 1851 he was appointed to Pike, where his labors were owned by a mighty outpouring of the Spirit. One hundred and fifty were converted, and over a hundred added to the church. Here, as everywhere, he insisted on entire holiness, and saw many of the converts pressing into it. There were a few witnesses of this grace among the older members; but by others the presentation of the subject to converts was deemed beyond their understanding, — a reflection on their unfaithfulness, and not *prudent*. Official brethren requested him to desist preaching the doctrine, for the time at least, as “too strong meat for babes,” and calculated to drive away *men of influence, needed to the Church!* He listened, — thought he would try it, — perhaps they were right, — but soon witnessed the whole church backsliding as the consequence. He repented in alarm; and from that hour determined to preach holiness, as Asbury says, “in every sermon.” Some were restored; but others went back beyond recovery, and are to-day *infidels!* Let ministers beware how they hide the truth for *peace*, — the peace of *death*.

He was of course deemed from that time an “unsafe” man, because he would not, *dared* not, offend God, to save friends or reputation. Accordingly he was removed to Covington circuit, his home, where he labored for two years most glorious in success. Here he had colleagues who were helpers in the Gospel. At one point the work took nearly the whole community for

miles around; it was deep and thorough, — such as he had never before seen. The work of sanctification also spread over the entire circuit, and many living witnesses yet remain to “stand up for Jesus” with all their hearts and lives.

[To be continued.]

The Uplifted Heart.

BY ELDORA.

WHEN morn illumines the eastern sky,
And ushers in the day,
Up to the sacred throne of grace
I'll lift my heart and pray.

When sits upon his noontide throne
The monarch of the day,
And pours on earth his flood of light,
I'll lift my heart and pray.

And when his flaming chariot rides
Adown the western sky,
And twilight's gentle veil descends,
I'll lift my heart and pray.

And when the nightly queen doth pass
Along her azure way,
While round her crowd the glittering hosts,
I'll lift my heart and pray.

When o'er my head the gloomy clouds
With threatening aspect stray,
While from their darkness lightnings gleam,
I'll lift my heart and pray.

When on my soul my God doth pour
His own celestial ray,
And my light heart is glad, O! then
I'll lift my heart and pray.

Thus, while I pass with feeble step
O'er life's uneven way,
In weal or woe, to thee, O God,
I'll lift my heart and pray.

MOVEABLE CONSCIENCE.—“There are some kinds of chemical substances which being exposed at a low temperature maintain their form and figure, but which being subjected to a slight degree of heat exhale and disappear. So it is with some consciences. What is the worth of a moveable conscience?”—[BEECHER.]

Speak for Jesus.

BY E. E. R.

SPEAK for Jesus! Christian speak!
Tell Redemption's wondrous story;
Tell a listening world the way
To the Christian's home in glory.

Speak for Jesus! Brother, speak!
Keep a timid silence never!
Speak—one warning word may save
Souls from fiercest flames forever.

Speak for Jesus! Sister, speak!
Go with faith and tears and pleading;
Point the dying to a Savior
For *them* ever interceding.

Speak for Jesus, old and young!
Speak! whatever be your station;
O'er a sin-cursed, ruined world
Spread Emmanuel's great salvation.

Speak for Jesus *everywhere*;
Speak with earnest, holy daring.
Zion's children heavenward go,
Duties doing, crosses bearing.

God in the Soul.

AND now, if we plead guiltless of mysticism, is there no hidden fissure in a contrary direction? We believe that there is, and that the rugged chasm is a wide one. Thousands even of Christians stumble into it, while mysticism may almost number her victims on her wasted fingers. The mystic may lose himself in misdirected meditation on God; but is it not mournfully true that the most of us nearly forget him altogether? We are practical atheists. But let us first step back awhile and reflect upon the exhaustless meaning of that solemn word, "GOD." Time and space, which surround us with impassable barriers, are no bound to him; for two trackless eternities are at this and at every moment before his unsleeping eye, and every point of the wide universe pulsates with his presence. The unseen leaf that flutters in the far depths of the tropical forest is his workmanship and his care. The tiniest animalcule that swims is fed and cherished by his ever-open hand; that same

hand that bears up the huge million-peopled ball on which we dwell, and sweeps it along with a fearful velocity around its vast circuit. And when we pass onward to the dotted million of blazing suns, each with its attendant satellites, shall we not bend in reverent adoration before him who suspended these glorious ever-burning lamps in the majestic temple of the universe? Let us ponder these things, and not glibly read of them with no deeper impression than is made by a bird's foot on a block of granite. Should the awful presence of such a stupendous being as this be ever forgotten? Natural religion answers, "No." What is the reply which revelation gives? *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment;—Walk before me;—I have set the Lord always before me.* It would be easy to add other passages which seem to imply the same duty. Let the reader do this for himself. To our own mind *the first and great commandment* is abundantly conclusive.

The scriptures are the court of appeal in every theological difficulty; but that vital principle need not deter us from inquiring what human authority delivers upon this question. The first quotation refers to the saintly Fletcher, and is especially valuable.

"It was his constant endeavor to set the Lord before him, and to maintain an uninterrupted sense of his presence. In order to this, he was slow of speech and had the greatest government of his words. Indeed he both acted, and spoke, and thought, as under the eye of God. And thus he remained unmoved in all occurrences; at all times, and on every occasion, possessing inward recollection. Nor did I ever see him diverted therefrom on any occasion whatever, either going out or coming in, whether by ourselves or in company. Sometimes he took his journeys alone; but above a thousand miles I have traveled with him, during which neither change of company, nor of place, nor the variety of

circumstances which naturally occur in traveling, ever seemed to make the least difference in his firm attention to the presence of God. To preserve this uniform habit of soul he was so watchful and collected, that to such as were inexperienced in these things it might appear like insensibility. But no one could converse in a more lively and sensible manner, even on natural things, when he saw it was to the glory of God."

"But if we could secure our tongues and senses," (we are quoting from a translation of the theological lectures of the heavenly-minded Leighton,) "or keep safe our hearts and all the issues of life, we must be frequent at prayer in the morning, at noon, and at night, or oftener throughout the day, and continually walk as in the presence of God; always remembering that he observes not only our words and actions, but also takes notice of our most secret thoughts. This is the sum and substance of true piety; for he who is always sensible that that pure and all-seeing eye is continually upon him, will never venture to sin with set purpose, or full consent of mind. This sense of the divine presence would certainly make our life on this earth like that of the angels; for according to our Lord's expression, it is their peculiar advantage *continually to behold the face of our Father who is in heaven.*"

"In order to attain these glorious ends," says the world-honored Wesley, "spare no pains to preserve always a deep, a continued, a lively, and a joyous sense of his gracious presence."

"True religion," says Newton, the friend of Cowper, "is an habitual recollection of God, and intention to serve him."

"Those certainly," says Dwight, "are the only wise, the only prudent human beings who continually remember this great truth; and who at all times, in their amusements as well as in their serious business, say in their hearts, *Thou God seest me.*"

"There is nothing," writes Law in his

Serious Call, "that so powerfully governs the heart, that so strongly excites us to wise and reasonable actions, as a true sense of God's presence."

"Rest not a moment," wrote Richard Watson, "without the *felt presence* of your God." And we are told of him in his last illness, that "he wished to keep his mind stayed on God every moment."

"A good Christian, walking in his fields, sitting in his chamber, lying upon his bed, is thinking of God," writes Paley; and none will charge him with enthusiastic notions.

"May you enjoy the divine presence both in private and public; and may *the arms of your hands be made strong by the right hand of the mighty God of Jacob*; which are the passionate desires and prayers of your affectionate, dying brother, David Brainerd."

"However," says the self-denying Martyn, "I was enabled to tell the Moonshe one thing,—that my chief enjoyment, even now on earth, was the enjoyment of God's presence, and a growing conformity to him."

And the heroic Neff, in a dying letter to his Alpine flock, laments that he was often deprived of the presence of God,—a token that he felt the importance of realizing it.

To lengthen this short chain of quotations would be easy, especially by a very valuable but lengthy passage from the philosophic Butler; but one caution is necessary,—we do not assert that every authority here adduced, or indeed that any one of them would assent to our position, that constant communion with God in all our walking moments is literally possible and our most serious duty. The question may be put, Can the mind think of two things at once,—of God and of some one of the thousand things which call for attention? To this we reply, When we pray should we not realize the divine presence, and give earnest heed also to the thanksgivings and petitions which we offer up? Could we not converse with an invisible listener and attend both to him and to the words we

both uttered? A public speaker will endeavor to be audible to his remotest hearer, and not to speak too loudly for his nearest; and yet, whilst attending to his audience, he should give firm and prompt heed to what he is saying. If in no other mode, it does then seem possible to realize the presence of God continually by holding constant communion with him. When conversing with a friend why may we not feel that we are speaking to God also and especially? for it is this great fact that should weigh with us. When reading a book why may we not feel that we are reading it to him? In short, why may

not every thought which flows through our minds float upon a deep under-current of communion with God? Nothing which it is right to do is too trivial for us to spread silently before our Maker's eye; and blessed are they who have ever consciously with them a Being of infinite goodness, wisdom, and power, to sanctify their joys and to alleviate their sorrows.—[London (Wesleyan) Quarterly.]

The Daily Sacrifice.

BY Y.

To thee, O God, my heart I bring,
This is my daily offering,
For thee to cleanse and guide each day
Through all life's toilsome dang'rous way.

In trust thou wilt the treasure keep;
Where e'er I go, awake, or sleep,
My faithful covenant, and true,
Will save me till thy face I view.

There, with the full fruition blest,
I will enjoy my gracious rest,—
Rejoice with all the holy throng
While ceaseless ages pass along.

What e'er my duty then may be,
No doubt or cross to hinder me,
My joyous soul with pinions bright
Will dwell in uncreated light.

REASON AND FAITH.—“Reason and Faith resemble the two sons of the patriarch: Reason is the first-born, but Faith inherits the blessing.”—[FULLER.]

No other Name.

BY MINERVA.

NOTHING but the grace of God reigning in the heart can permanently affect us. There is no genuine remedy for the diseased heart but the application of the all-cleansing blood of Christ. When the heart is purified by the Holy Spirit, and brought into communion with God, it is in a healthy state, but not otherwise. The natural heart is a chaos, and the Spirit alone brooding upon its mysterious depths can form it into a world of beauty. Many inventions have been sought out by which to develop the good supposed to be resident in the human heart. Some have prescribed spare diet and hard study; some, seclusion from the world; others have thought if our physical nature could be perfectly developed the mental and moral would be also. But these prescriptions have failed, and must ever fail. Neither perfect health nor mental strength will insure the development of the moral nature. The discipline acquired by the study of the sciences will improve the mind in one direction, but it will not subdue pride in the heart; neither will it subdue our unholy tempers and passions, which if left to overrun the heart will greatly degrade our mental being. How does it become a man possessed of a strong intellect to have a wicked heart? It reminds one of precious stones and jewels among swine! It becomes such an one to look to the improvement of his heart, else the fine structure of intellect he has reared with such care will be overrun and defaced. Ever since man sinned and fell he has been perplexing his brain to invent some means by which to get back to Eden besides those which heaven has appointed. But at last he has to acknowledge the truth of the beautiful language of Scripture: “There is no other name under heaven, given among men, whereby we must be saved.” Even affliction,—the great instructor of poor human nature,—without the influences of grace, is insuffi-

cient to improve the heart. Witness the man seemingly just about to be ushered into eternity. How does he feel in regard to the anxieties and ambitions that before absorbed his mind? Ask him; he will tell you they are less than nothing. But "How does my soul stand with God?" is the question that now engrosses his whole attention. Let that person be restored to health and the solemn voice of eternity begins to grow fainter with returning strength; and, unless restrained by the grace of God, the flood of worldliness sets in with greater power. What a proof of the weakness and depravity of our nature! The burning fever, the anguish of soul in view of speedily appearing before God, the vow, seemingly uttered from the very depths of the heart, are all like a troubled dream. The appetites, cheated awhile of their demands, set in with new force. The man that a short time since looked upon earth as nothing, begins to eat and drink; and lo! the telescope is changed—earth is great, heaven is small; time is near, eternity far off. How short-sighted! how forgetful of the great, how mindful of the small! Neither prosperity nor misfortune, sickness nor health, can permanently influence our hearts for good. When everything is bright around us, and our hands are filled with gifts from our Father, we hold fast the gifts but never look up to the Giver. When sorrow smites us, or grief pierces our hearts with its cruel shafts, we are ready to cry out, "Surely against me is he turned: he turneth his hand against me all the day." The storms of affliction pass over us. For a moment we remember our broken vows,—pray and resolve. Deliverance comes—we forget we resolved, forget our prayers. O surely none but God would suffer such sinning mortals to live. But the infinitely gracious One holds out the sceptre of pardon still. None but he who has tried by earthly remedies to make his heart better is sensible of the deep depravity of his nature. God lets him try these remedies to show him how utterly

helpless he is. But when the grace of God reigns in the heart all is brought into sweet subjection; peace reigns instead of confusion, while from the sacred altar of the heart rises the holy incense of love toward heaven. The change has been wrought because there has been an appeal to the mighty *name of Jesus*; and happy is it for poor erring man when he gives up all confidence in the flesh and trusts in that name alone to save him.

It must be Preached.

BY EDWARD E. ROGERS.

EVERY faithful pastor will give a prominent place to the doctrine of "full salvation." True, he will "rightly divide the word of truth"; he will plead with the wayward sinner, and seek the restoration of backsliders; but, remembering that the "tongue of fire" and the "baptism of power" are *first of all* essential to the success of Christianity, he will, with most earnest zeal and never tiring patience, endeavor to lead believers into the rest of holiness. Alas! how many of the watchmen on Zion's walls neglect this! How many, in a cold and uninspiring manner, only occasionally allude to the necessity of spirit-cleansing. How many seldom or never raise the standard of Christian perfection before their brethren, and urge them to *reach* it, and reach it *now*.

O! that every Christian minister, whom God has taught the glorious doctrine of "sanctification by faith," were fearless to proclaim it. Speak, "Men of God," heedless of opposition! Speak *burning words* in defense of this "eternal truth"! Would you have the Church "terrible as an army with banners" to its foes, seek for it the "baptism of the Holy Ghost." O, tell of the love that "casts out fear"; tell of the will that blends with the will of God; tell of the heart that often knows the rapturous joy of Beulah's sunny land; and, till every brother and sister has found the priceless blessing, cease not with holy earnestness to tell of a "full salvation."

Christ Within.

Now o'er the earth the Lord appears,
Radiant as in celestial spheres.
The angel-bands are drawing nigh,
The shouts are echoing through the sky.
This is the new creation morn
When Christ *within* the soul is born.

As surely as the waters flow
From mountain height to vales below,
The *living* streams are issuing forth
To fertilize the bosom earth.

The bramble, not the myrtle tree,
Th' issuing forth of fire shall see,
As from the burning bush there came
The light of God's ethereal flame;
So, from the bramble and the thorn
Of dying self, shall Christ be born.

To little ones the key is given
T' unlock the mysteries of heaven.
The little fly may bur and sing
Before the light, and scorch its wing;
But the light shineth still the same,
Although the victim may be slain.

The sea ! the sea shall be no more,
Leviathan shall cease its roar;
Within is this unquiet sea
Raging oft so furiously.
Here are the waters, vast and deep,
Wherein so many monsters keep,
And hide themselves from light of day
And still within the waters play.

The sea ! the sea shall be no more,
Its angry swellings cease their roar.
"Reach, take my hand, and walk with me,
I still the ragings of the sea;
I give my children power to tread
On serpent's and on scorpion's heads."
The noon-day light of Jesus' reign
Shows all the powers of darkness slain.

"Thy will, O God, not mine, be done,"
Thus spake the well-beloved Son;
And thus the children shall proclaim
The glory of Emmanuel's reign.
A mirror each of Christ shall be,
Where his reflection all may see.
The sea of glass, in open space,
Reflects but one—the Savior's face.

DOUBT.—"Never be afraid to doubt if only you have a disposition to believe; and doubt in order that you may end in believing the truth."—COLERIDGE.

Female Devotedness.

"She hath done what she could."—CHRIST.

BY J.

FEMALE devotedness to Christ, with his marked approval and high commendation, occupies an elevated position in Scripture history. The subject of the above motto evinced her attachment to the Savior in a significant and impressive *deed*. Though to the unbeliever the pouring out of the ointment was considered to be a waste, yet in that act she was embalmed in the affections of him for whom it was done, while her worthy deed is to be made known to a world as a standing rebuke to the worldly-minded and covetous, and for an imperishable example of Christian love and cheerful sacrifice.

May the *true Marys* in every land be found *at last* among the illustrious daughters of God, of whom severally it shall be divinely said, "She hath done what she could."

July 19, 1858.

BIBLE THE HOPE OF THE WORLD.—"The clear outshining of the Word of God; the condemnation of sin by it; the pouring of it upon the hearts and consciences of men; the manifestation of it to every man's conscience in the sight of God, constitute the only possibility of the world's salvation. Therefore concealing the truth through fear of men and respect of persons is a great wickedness. Handling the Word of God deceitfully is a great wickedness against God."—[CHEEVER.]

THE CROSS.—"The cross confederates heaven and earth; the cross rejoins men and angels in the unanimity of their ancient concord. The cross is the death of vice, the fountain and life of all virtue. The cross is the courage of those that are fighting bravely, the hope of those that are fallen, the crown of those that are victorious."—[PETER DOMINI.]

"Let my Jesus be Exalted."

HAVING been for some time deeply impressed with the thought that I might do something for the spread of scriptural holiness over these lands, my mind was led to one who has been a living witness of the power of Christ to save for some years; and whose life is such that none can question her testimony. Upon my asking her to relate her experience that I might prepare it for publication, she declined. She was staying with me, and not long after I followed her to my room and found her upon her knees. When she arose I saw that she was in tears. "Oh," said she, "I cannot make myself so public. Still, if you think that my Redeemer will be honored by it, and his Kingdom advanced, I consent. Let my Jesus be exalted, and self kept in the dust. I am but a weak, unworthy worm. The cross is heavy, but I will bear it for *his sake* who bore it for *me*." I give here the experience of sister Sherwood as she related it to me.

D. A. JEFFRES.

FROM my earliest recollection I felt the influence of the Divine Spirit upon my heart. I had religious training,—was blessed with pious parents who instilled into my youthful mind the necessity of giving myself to the Lord in the morning of life. Their prayers and instructions were not lost, for at the age of thirteen I felt my need of Christ and sought him with all my heart. My conviction for sin was deep and pungent, and my conversion clear. At a little prayer meeting I identified myself as a seeker of religion, and there wrestled, while others were praying for me, for a new heart. In agony I cried aloud; my prayer was heard in heaven, and the Lord gave me what I asked. I was but a child, and very small of my age, but I arose and told as well as I was able what God had done for my soul. I immediately united with the Methodist Church to which my parents belonged. They were strict, and endeavored to lead me in the way of life. I was regular in my attendance at the sanctuary—the prayer meeting and class meeting,

and, although many times I was the only young person at the class meeting, the Lord greatly blessed and strengthened me while listening to the older brethren and sisters.

When I was about sixteen years of age my parents visited England, taking my oldest sister but leaving me with a kind family. My mother gave me much good advice before she left, and committed me to God with many prayers and tears. The family to whose care I was entrusted did not come around the family altar morning and evening as we did at my father's, which was a matter of no little surprise, knowing that they were professors of religion. I attended punctually to my secret devotion, but did not wish them to know it, for I thought if they saw the *least wrong* in my actions they would have no confidence in my piety.

After a while my friends returned, and I soon discovered that they were not walking as closely with God as they formerly had. When we retired at night I lingered a little to see if my sister prayed as usual; but she hastily threw off her clothes and lay down without committing her soul to God. I knew not what to do, but finally followed her example and retired without prayer, but not to sleep. I thought I would pray in bed, but could not, and greatly feared for my safety during the night. This was the beginning of an alienation from God which continued some months. But the Holy Spirit did not leave me to myself. I enjoyed no rest, and was aroused to a sense of my fearful danger under the faithful preaching of the truth, and sought and obtained pardon. I knew that I was restored to favor with God, and for a long time I walked in the light of justification.

In the winter of 1855 I attended school in Gainsville, Wyoming County, and while there was awakened to the subject of entire holiness. One of the teachers was a believer in holiness, and for years had enjoyed the blessing. She urged me to seek it

with all my heart; and, faithful to my interests, she began to point out the way to its attainment. I began to search my heart; and, as I opened it to the truth, the light seemed to shine with increasing brightness. How my soul longed for

"The land of rest from inbred sin,
The land of perfect holiness."

He that called me was faithful, and led me just so far as I consented to walk in the light. Duties were presented of a very crossing nature. I must go home and be the only professor of holiness in the church. And then the crucifixion in dress! I felt that it was more than I could endure, and shrunk from the ruggedness of the cross. But I could not advance one step unless I consented to follow Jesus in these respects. The Spirit continued its strivings, but I hesitated to make the surrender, and it in a measure left me. I became powerless; still I kept asking the Lord to bless me and make me all his own.

Soon we left the place in which we were living and moved to Gainesville. A meeting was commenced in the church, and I began to seek the Lord in good earnest to be made right. In agony I cried,

"Oh for a heart to praise my God,—
A heart from sin set free;
A heart that always feels the blood
So freely spilt for me.

A heart in every thought renew'd,
And full of love divine,—
Perfect, and right, and pure, and good,
A copy, Lord, of thine."

I no sooner began to seek for *entire* conformity to the will of God than the same crosses and duties were presented to my mind; and, while I was wrestling before the Lord in one of our meetings, a sister, who was a stranger visiting in the place, said she thought some one present was grieving the Spirit. I felt that I was the one—that my unbelief was keeping me from entering *fully* into rest. My eyes were opened. I began to give myself to the Lord—to make the surrender—to present

my body—my all—for time and for eternity a "living sacrifice." I arose and told what I felt God required of me, and what he had enabled me to do in his strength. I was emptied of sin. Nothing remained contrary to love to God and man. I felt that God was *able* to save, and that he *did* save me to the *uttermost*. I cried from the depths of my soul "Praise the Lord for salvation, free and full, for freedom from the carnal mind." I could say and feel it all through my heart, "I am crucified with Christ." I live not, yet Christ liveth in me.

Here my soul rested about two months before I knew that I was filled with God, when the Lord, whose I was and whom I sought, came suddenly to his temple and took up his abode, and has been reigning there without a *rival* ever since. When I received the full baptism of the Holy Ghost, I was attending a camp meeting which was held near my father's. One day and evening I had been laboring to bring lost souls to Christ, and had besought them with tears to seek salvation, and was greatly blessed in so doing. It was late before I retired; but the Lord began to bless, and I was so filled with God that I shouted aloud. This I continued to do until the family felt disturbed and asked me to desist. I tried to be still; but it was like fire shut up in my bones, and before I was aware of it I was again shouting. I felt that I now had fulfilled in me the promise of the Father. The Comforter, which is the Holy Ghost, came unto me and I was lost to self, lost to the world, and swallowed up in God. I had no more doubt of my oneness with Christ than of my existence.

I have had many, *very many*, sore trials since then. The enemy of my soul has followed me by night and by day to rob me if possible of my enjoyment. *But he has not been able*. God is a wall of fire about me, and in his strength I am able to ward off all his fiery darts; and, although I am become as the filth and off-scouring

of the earth, I can say this hour, to the praise of his grace, that He is *faithfulness* and truth; and to *Him* be all praise ascribed who hath loved me, and given himself for me, that he might present me before his Father's throne without spot, or wrinkle, or any such thing.

Gainsville, April, 1858.

Another Voice from the South.

BY J. M. B.

It was my high privilege through the goodness of God to have religious parents, who pointed my youthful thoughts and tender heart to him who died for me. But, in the providence of God, it fell to my lot at an early age to be deprived of parental care, and thrown upon the broad ocean of life. Time and again my little barque was tossed and driven nearly to destruction; no one seeming to care what became of it. But, thank God, it was followed by a mother's prayers. I drifted on, as time sped away, until the storms of life began to beat more heavily upon me; I found that I was among the breakers; thick darkness was gathering around me, and I was ploughing into a darker night at every plunge. Then it was I thought of him to whom I had been pointed in early life. Those fireside lectures, that had been imprinted in indelible characters upon my young heart by a mother's love and a mother's tears, came back to my mind in all their original freshness, stirring the emotions and faculties of my soul to their utmost depths. While in this forlorn condition I attended a camp meeting where the Lord was doing great things for his people. There I bowed with weeping penitents and praying Christians; and there, as the light of truth beamed in upon my soul, my sins like a mountain rose—every prop gave way; and as I was sinking down beneath God's righteous frown I looked up and saw the cross—the blessed cross, and felt that he who died thereon was my only Savior; faith took hold and, suspending all my hopes upon that

dear cross, I fell adoringly at its foot. Do you ask was I happy? O yes! But

“Tongue cannot tell the sweet comfort
and peace
Of a soul in its earliest love.”

Many and various have been the scenes through which I have passed since then. “*The Lord has led me by a way which I knew not.*” Not having any one to give me sweet counsel, I made my Bible my daily companion. Proceeding thus, I soon saw that there was a fulness in the gospel to which I was a stranger. Nor did I contend long with the world before I felt that I needed and must have that fulness imparted ere my heart and will could conform to God's in everything. But I hardly knew how to commence this work, and had no one to tell me who knew the way by experience. I prayed for light; and now and then a ray would break in upon my vision, showing me some secret bosom-sin with which I ought to part. And in this way I believe the Lord would have led me to *full salvation* if he had not had other means; but, blessed be the God of all grace, He has ever had true witnesses on earth, and among some of these my lot was cast. By combining their instructions (given at a weekly meeting held for that purpose) with the teaching of the word of God, I soon saw my difficulty—*I was trying to keep back part of the price!* The way was made plain,—the sacrifice must be made. Then I saw in the gospel mirror the deep-rooted corruption of inbred sin,—how deceitful and desperately wicked was the human heart; all must be laid on the altar. Oh! the agony of soul thus to yield; but, being aided by grace, all *was* laid on the altar; and now, not walking by faith, and failing to claim the promise and appropriate the blessing, hope began to recede and darkness to come over my spirit. Then I felt, deeply felt, my need of One “*mighty to save.*” And then in my extremity these questions were suggested: Did not Jesus die to save us from *sin*?

Yes. Then cannot his blood save from *all* sin? Yes. Then, if he can save from all sin, can he not save *now*? Then was the struggle! For a moment all was calm, all was silent,—*God was there*; the truth flashed upon my darkened spirit, and in an instant—yes, a joyful *yes*, was the cry of faith; the promised blessing was claimed, and then I, even I, plunged beneath the copious streams of blood divine, and shouted back to the friends of darkness and of doubt—*Victory! Victory!! Halleluiah!!*

Thus, by the goodness of God, I am permitted to testify to the power of the gospel to save from sin. Thank God this is no “cunningly devised fable,” but a conscious, moving *reality*. The unbelieving will still scoff, it may be; but of this I am fully persuaded, that through the death of Christ sinners can be admitted into heaven; but if admitted there, they must first be *cleansed from all sin*; and if the blood of Christ can ever save them thus, *it can do it now!*
Summerfield, Ala.

THE GOLDEN ALTAR.—“God hath prepared a golden altar for thee to offer thy prayers and tears upon, coming sinner. A golden altar! It is called a *golden altar* to show what worth it is of in God’s account; for this golden altar is Jesus Christ; this altar sanctifies thy gift and makes thy sacrifice acceptable. This altar, then, makes thy groans golden groans, thy tears golden tears, and thy prayers golden prayers in the eye of that God thou comest to.”—[BUNYAN.]

LOSS OF VIRTUE.—“A man who has spotted and soiled his garments in youth though he may seek to make them white again can never wholly do it even were he to wash them with his tears. It is a stain of blood which no one can wash white save in the blood of Christ.”—[BEECHER.]

BIGOTRY.—“He, who begins by loving Christianity better than truth, will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.”—[COLERIDGE’S AIDS.]

To-night and To-morrow.

BY ANNIE.

My Lord beloved is resting here;
And yet the word which he has spoken
Tells me that his release is near,
That these cold bands will soon be broken!
Then watching will I here remain
Until I see my Lord again.

Drive from me all sleep and weariness,
So that I watch till early morning,
And in the tomb then quickly press
To meet him on the light’s first dawning;
For, though to-night he be concealed,
To-morrow he will be revealed.

Revealed to me! Oh, thou most sweet!
Then watch I through this night of sadness,
For soon again before his feet,
My broken heart will rise in gladness;
His voice beloved again I’ll hear,
Then watch I, for my Lord is near.

’Tis so,—I see that sacred brow,
Once on the cross despised and gory:
Rabboni! My own Lord, ’tis thou,
And yet in such surpassing glory.
Alas, in this thy victory
Canst thou look down on such as me?

Oh bliss beyond all earthly bliss!
My own poor name by him is spoken;
The King of glory calls me his,
And on his hands I see the token
Of that same love which on the tree
Bore all the weight of sin for me.

And now from hence I go again
In peace, the world’s coarse tumult breasting;
What care I for its surging main,
While calmly on my Lord I’m resting?
And what to me its praise or blame
When Christ my Lord hath named my name?

Then glory to my Lord most dear,
Who thus the gates of hell has riven,—
Who thus on earth my sins did bear,
And opened thus the way to heaven.
Rabboni!—Master!—King divine!
His glory, as his cross, be mine.

INGRATITUDE.—“A spirit of discontent and repining amidst trials, a spirit of rebellion because God takes away our mercies, is likely at any time, if indulged, to lead the soul into despair.”—[CHEEVER.]

Honoring God.

BY REV. S. L. LEONARD.

"HE that honoreth me, him will I honor," says God, and the service of the Creator is represented in many places in the scriptures as conferring honor upon those who are engaged in it. But what is it to honor God? It is to respect his laws; for all rebellion against a government dishonors him by whom that government is administered, while obedience honors him. To honor God as we ought, our intellect, our will, and our affections, must be brought into subjection to his law.

It is evident that the human intellect is by nature enlisted in the cause of vice, and calls that wisdom which God designates folly, and that folly which God calls wisdom. "Seek first the kingdom of God and his righteousness," says God; but worldly wisdom says, seek earthly good first, and, if after you have gained it you have time, you can attend to the interests of your soul. God tells us that religion is the one thing needful; but worldly wisdom teaches that every thing else is of greater value than the knowledge of sins forgiven. But this is not the way he reasons who knows God. He feels that man's mental powers were conferred upon him to be employed in the service of his Creator, and his are so employed. If he has eloquence, that eloquence is used in persuading men to turn to God. If he has learning, it is employed in making others wise unto eternal life. Can he weave the poet's song, that song breathes love to God and man. All the powers of his mind are entirely given up to the promotion of the glory of God.

But, if we would honor God, our wills must be brought into submission to his will. The will of man naturally rises up in opposition to that of God; for the pride of his heart rebels against that law which lays restraint upon the gratification of his evil propensities. It is not to be expected

that men will learn to say, "not my will but thine be done," until their hearts are changed by grace. But we must reach this point in Christian experience before we can be fully fitted to honor God. All rising up of our will against his commands dishonors him.

When the intellect and the will are properly regulated, God will be honored by the affections being placed upon Him. Every man is naturally an idolater, and worships some false god. These gods are as numerous as the various dispositions of men. Thousands worship fame; in their estimation, ease, friends, and even life itself, are of but little value in comparison to

"A life in others' breath."

Hundreds have waded through seas of blood for the attainment of their prize. Others fall down in adoration before mammon. They toil day and night to increase their heap of yellow dust; and all the comforts of life are disregarded in their chase after wealth. They value every gift of heaven according to its market price; and think a dollar of greater value than their souls. Others bow at the shrine of pleasure. These often care but little for wealth or fame, and heartily despise the miser and the ambitious man. Their midnights are spent where the gay dance goes round; and they have come to the conclusion that the chief end of man is the indulgence of his basest appetites. But no one that has any just conceptions of spiritual things will for a moment suspect any of these characters of honoring God. They are in his sight gross idolaters. Earthly ambition can never be made to agree with that deep humility without which there can be no submission to the will of God. And it is impossible for a covetous man to be a Christian, for the love of God and that of gold cannot exist in the same heart. It is folly to attempt to make the sinful pleasures of the world coalesce with the service of Him who utterly abhors all impurity.

He, who earnestly desires to honor God, does not fall down before the altars of any of these false gods. He regards the command, "Give me thy heart," and places his affections supremely upon his Creator. His love of the creature is subjected to his love of his Heavenly Father. He can say with the Psalmist, "Whom have I in heaven but Thee; and there is none on earth that I desire beside Thee."

And are there not strong reasons why we should thus honor God? He has promised that, if we thus honor Him, He will honor us. Are we not honored even in being permitted to be engaged in His service? Who would not think it an honor to be engaged in the service of such a man as Washington? Had the reader enjoyed this privilege, would he not have thought that it conferred great honor upon him? Were an angel to visit earth, would it not be thought an enviable distinction to be permitted to wait upon him? The humblest of our race may have the honor of serving the Sovereign of the Universe. He may engage in the service of Him before whose throne angels bow in humblest adoration. But he shall have the esteem of his fellow-men as far as it will be beneficial to him. However much men naturally fall short of obeying the law of God themselves, and however much they may hate those whose conduct is a constant reproach to them, they very seldom really respect a person because he lives in disregard of the commands of God. The swearer does not respect his associate because he is addicted to profanity; or the drunkard think any better of his boon companion for his love of the wine cup. While earth's conquerors have gained an immortality of infamy, in how many lands are the memories of the reformers fondly cherished. Will Judson cease to be mentioned with respect as long as there are those who feel a sympathy for the heathen? Will the name of Asbury fade from the memories of men while there are those who can sing,

"The love of Christ doth us constrain
To seek the wandering souls of men;
With cries, entreaties, tears to save,—
To snatch them from the gaping grave."

This honor fadeth not away. How fleeting is earthly honor! How many who have flattered themselves in the prime of life that they had gained an imperishable fame, and that future generations should help to swell their praise, have out-lived that fame and died in obscurity. And how many have been borne to the tomb, the favorites of their own generation, only to be forgotten by the next. Old time, as he passes along blotted out all traces that served to show that they had ever been on earth. And the fame of those who shall be remembered through all coming time shall have an end; the archangel's trump shall sound a funeral dirge. But the honor that God bestows upon those that honor him lasts forever. The crown that he shall confer at the last day shall sparkle

"While life, or thought, or being lasts,
Or immortality endures."

Here, then, is a prize worthy to be sought after by immortal beings. Reader, are you ambitious? Nurse that ambition; but let it take hold of the proper object. Earth's fame, and wealth, and pleasures, are not worthy to be the object of your highest ambition. There is a palace, more graced than any that earthly monarch ever built, that shall be thy future home if thou wilt only serve God in this life. There is a crown, brighter than any that earthly conqueror ever wore, that shall deck thy brow if thou wilt obey thy Heavenly Father. Give all diligence to secure that palace and that crown. Honor God here, and He will honor you by bestowing upon you the joys of eternal life.

PRACTISE what you learn of spiritual truth, or the light communicated will be withdrawn. If the light that is in thee be darkness, how great is that darkness.

Christ's Love.

BY A STUDENT.

"As the Father hath loved me so have I loved you; continue ye in my love."—JOHN XV. 9.

WHAT shall we understand? Does this declaration from our blessed Lord of his love to his disciples refer to degree or kind of love? Does he say that he loves us as much as his Father loves him? O that cannot be! We cannot get such a thought into our minds. He could not, should we be the best we can be, he could not have reason to love us as the Father loves his Son. But he loves us without reasons, or, more correctly, he loves us for reasons which we cannot understand—which are beyond our conception; and he loves us for some reasons which are not beyond our conception, but which are not connected with nor based upon individual value. He loves his image, defaced as it has been; he loves it because it is his image in its outlines, if not in its expression. And, when he sees his image in expression, too, as well as in lineaments, only with some evidences of the constitution having suffered from former malady, he loves it with a heart that we have little ability to estimate. O that we had more ability to estimate divine love! We can have more of this ability by coming into the divine element more fully, and inspiring it more deeply for the support of our natures. Jesus Christ in loving us loves those of his own begetting, as the Father loves his begotten Son. Sanctified humanity is the child of the Lord Jesus, as he himself is the Son of the Father; or rather, redeemed humanity is his child, and sanctified humanity his peculiarly endeared child,—the child that can never be separated from his presence. But he loved us before he redeemed us; and he says that his Father loved him because he was willing to lay down his life for us. And what does this mean? That the Father loved his Son the more because of the great degree of the Son's love for us? What a lifting of the curtain is this to give us a glimpse of

the fountain of love held in the heart of the Father of our spirits! I wondered not as I heard a minister of Christ say in public that there was no passage of holy Scripture which assisted his faith like this declaration of the Savior: "Therefore my Father loveth me because I lay down my life for the sheep."

There is nothing which makes me feel so greatly dissatisfied with the ordinary state of the human mind as our contracted views of the love of the blessed Trinity. We remember that justice and judgment are the habitation of his throne, but forget that God himself is love. And if we do not forget it, how small a measure of love do we have our eye upon when we think or speak of the love of God. My heart is pained at the conception of the discrepancy between our thoughts and the object thought of—Eternal Love. O Infinite Being! thou pitiest us for our contractedness; this narrow vision is a defect which thou art making applications to relieve us from. May we not lament when thou art tearing away our limitations as if thou wert taking away our reliances; may we always remember that our reliance is truly in itself invisible, and while thou art taking away only the visible thou art only expanding our vision by removing our dear objects to a point more distant that we may learn to extend our vision farther from ourselves; and may we feel that thy love fills the space between us and our removed objects?

The finishing clause says, "continue ye in my love." This must be a love of union; that which leads to a union between himself and us, individually, which he exhorts us to continue in. If we break the conditions of this union we tear ourselves away from him. He remains unchanged so far as the outgoings of his love are on the same conditions one time as another. When we meet those conditions we feel that love; when we do not meet the conditions of allegiance how can we feel it? The union is broken; and though we are still loved

with a pity which would seem enough to melt a heart of stone, yet it is not the kind which satisfies the longings of the soul. Our hearts cannot rest perfectly short of that union with Christ which he has with his Father. And if we have that union with the Son we have it with the Father also; for the love in them both is one love,—“I and my Father are one.” And again, “For the Father himself loveth you because ye have loved me.” How perfect the circle of love unless poor weak man falls out of it. The Father loves the Son because the Son loves us; and He loves us because, or when, we love the Son; and we love the Father because he gave us his Son to be our elder brother; and we love the Son because he was willing to take part in our nature with us. There is a unitive—an electric element in this circle of love which has no given reasons in our language; and there is a reason for the Father’s loving us, and for his loving the Son because the Son loved us, too high for us to get a glimpse of,—too divine to be recorded in any place below the highest archives kept in the centre of the habitation of God; and perhaps it is kept only in the heart of God,—no intelligence which he has yet created being able to understand it.

In these views we ought not to forget that, if Christ, the Son, loves us as the Father loved him in his human life below, his love can permit suffering to come upon us as the Father’s love permitted suffering to come upon his Son; and he permitted him to suffer not only outwardly, but inwardly. In his extremity he cried, “My God, my God, why hast thou forsaken me?” and that, just before his humanity was glorified. If we should be left to cry out, as he did, in some hour of unexplainable darkness, it should not be judged of us that we have torn ourselves from the divine love in any degree; neither let us fear of ourselves that it is not for a high purpose that we suffer. Our Infinite Friend would not let a pang reach our hearts but for an adequate reason.

Sept., 1858.

How to regain the Lost Blessing.

BY REV. A. KENT.

I SUPPOSE there are thousands of our members, who once enjoyed the witness of perfect love, who have lost that witness and have sunk down into a painful state of despondency, and seriously doubt if they ever regain the blessing they have lost. At times, perhaps, under a powerful sermon, or hearing the testimony of one who stands in perfect liberty, their souls awake to feel their loss, and with an agony of desire they strive to regain the forfeited blessing; but their exercises become inconstant, and are too soon succeeded by a fear that they shall sink into sloth again, as they have often done. The ordinary means of grace do not seem to reach their cases; and they conclude they have sinned against so much light and love that they are in a worse condition than though they had never experienced the cleansing blood upon their hearts. It seems plain, therefore, that as their cases are *exceptions* to the general rule, something *extra* must be *performed* or *suffered* before their cases will be as hopeful as others; but they are at a loss to know how they can get into a place where the promises would be as free for them as for those who had not sinned against so much mercy. Fasting may be added to prayer; but it seems to avail nothing while they have a full persuasion that they ought to feel an agonizing conviction in some degree corresponding with the magnitude of their sin. This they cannot feel, and are waiting with a faint hope that something may yet take place that will open their way before them and give them power and understanding that they may finally be able to gain the victory.

The apostle directs, “Cast not away your confidence, which hath great recompense of reward.” Had they obeyed this injunction it would have prevented all this calamity. God will not take this confidence away, and Satan cannot wrest it from us; but we, in the hurry of temptation, or in the midst of

"fiery darts," *cast it away*,—then sighing and tears will not restore it. Before we knew the love of God we placed confidence in worldly things—then we renounced them as our chief good, and fixed our confidence in God for time and eternity. But alas! we cast away this confidence; and now there is nothing left for the mind to rest upon, and darkness shuts us in on every side. "If the light that is in thee become darkness how great is that darkness!" The idea is, that the degrees of darkness are great in proportion to the light they have lost. The contrast is so great, it is nothing strange that such a soul should sink into despair. Then "the heart knoweth its own bitterness;" but who can sympathize with them? None but those who have tasted the like "wormwood and gall." Their despair is not perpetual; for there are seasons when there is a gleam of hope, and the soul cries out, "Oh, that I had a friend who knew my case, and could advise me in this critical moment; but alas! I seem alone,—forsaken of God and man."

Gloomy as the prospect seems, the poor soul need not despair for a ransom is provided; and I assure you, by the authority of heaven, that a way is open for you to come to Christ as freely and on the same conditions as all others who come to him for salvation.

First, then, know the *cause* of your loss. Perhaps a neglected duty brought you into bondage? On this point we should learn a great lesson. When we walk in the light we see our duty and have power to do it; but if we grieve the Spirit by neglect, we lose the light and the power to obey, and yet a conscious sense of duty lays heavily on our souls.

If by any means your minds are stirred up to pray, that neglected duty stares you in the face; but you feel no power to do it—and want to get into liberty first and then you would go to work. Here you are holding a controversy with God. He will have you know that his grace is not to be

trifled with. You had strength but refused to use it, and lost it; and now he requires you to go to work as you are, and does not tell you what help he will afford when he sees you struggling under the burden; but you are waiting to get the blessing first.

So here the matter rests, and must so remain unless God or you change your purposes. You may excuse yourselves in this way, "My feelings are such that I dare not absolutely resolve that I will take up that cross, and yet I desire it above all things." Here is the difficulty,—your *feelings* have formed the pivot on which your eternal interests are suspended. These *feelings* must be crucified,—they can never go to heaven. What if it be a painful death—the healing balm is near and a physician to apply it, and the soul shall exult in the God of our salvation.

We should understand that faith embracing the truth makes us *free*; but unbelief *binds* us in error. Jesus said, "the truth shall make you free—sanctify them through thy truth, thy word is truth." Truth is an attribute of God, revealed to us in his word, and when we receive it into our hearts by faith, the effects are glorious; we may give our assent to it and remain as we are; but when we believe it with an act of *trust*—resting our whole soul in it,—then we feel the transforming energy which makes us free from the yoke of bondage.

Let us consider faith connected with light and truth, and unbelief with darkness and error, and see how differently the troubled mind is exercised under these two influences. Unbelief and Satan may suggest, "There is no mercy for you; you have sinned away your day of grace." *Here* is error and darkness. Truth says, "Who-soever will, let him come, etc." This frees the soul from despair and opens the way for him to come. Error says, "Your case is *peculiar*, and the ordinary means will not suffice." *Here* is darkness and bondage. Truth says, "He is no respecter of persons—he giveth to all liberally." This opens the dungeon of error. But Error says, "You

cannot be blessed yet, you must pray, and fast, and weep, and suffer, and be very different from what you now are, before you need hope for his mercy." This error binds, and he cannot take one step. Faith claims the truth, "Behold, now is the accepted time, and now is the day of salvation." This revives his hope as darkness recedes.

There are five truths to be received and acted upon; or we may say, five steps to be taken to bring the soul into perfect liberty. Unbelief will try to hinder every step; but a firm faith will overcome all. We shall see how each step brings the soul nearer and nearer to Christ. The humble penitent should believe: First. God is *able* to fill my soul with salvation. Second. He is willing to do it. Third. To do it as I am. Fourth. To do it *now*. Fifth. I *cast* my all upon him; and he does *accept* a poor worm of the dust, and my spirit rejoices in God my Savior.

I have often seen the weeping penitent at the altar, desiring ministers and people to pray the Lord to restore to them the witness of perfect love, and yet all seemed in vain. In order to describe the situation of many of them I have used the following illustration:

A benevolent father makes a repast for his large family, and invites them all to attend. They gather round the well-spread table and are richly supplied. Peter has been playing truant, and knows his father understands all about it; and thinks he holds a grudge against him, and that *his* is a *peculiar* case; thinks the invitation was not designed for him, but for all the rest. Poor Peter gets behind the door and gives vent to a flood of tears; says he is hungry,—is willing to do anything if he could only share with the children. He doubts if his prayers would move the heart of his father; but requests of his brothers and sisters to intercede in his behalf; perhaps he may hear them. All the children are grieved for Peter, and beseech their father to send him a portion from their overflowing table. After a while the father says, "No, not a mor-

sel will I send him; and I want you all to understand the order of my house. Peter has transgressed, and is ashamed to come to this table. I have assured him, again and again, if he will come and confess his wrong I will receive him, and treat him as if he had never sinned; but *he will not believe my word*,—talks of his case being peculiar, and not included in the invitation. He must come to the table or remain hungry. Would you have me feed him while he *insults me to my face*; and calls in question my sincerity in giving him the invitation? You do well to feel for your brother; but tell him your prayers will not avail while he retains this *enmity in his heart*, and seeks to get along without a confession."

The children are surprised, and reply, "We see the condition of our brother, and will do what we can to correct his errors; but, if love will not draw him, we pray that thou wilt not cast him off, but use the *rod* until he submits to thy authority; then we shall all rejoice together."

It is a grievous task to walk in darkness for such as have once walked in the light of God's reconciled countenance. They can do but very little to honor God, or benefit those around them; and they sigh as they exclaim, "My leanness, my leanness." I have known such sorrow; and my heart goes out in sympathy for my disconsolate brother or sister, and I may, perhaps, address them another letter.

New Bedford, July 8th, 1858.

THE CHURCH.

"All human combinations change and die,
Whatever their origin, name, form, design.
But firmer than the pillars of the sky
Thou standest ever by the power divine;
Thou art endowed with immortality,
And canst not perish; *God's own life is thine.*"

—[GARRISON.]

All other houses are widest downward and have the largest heart for earthly things; the church only is widest upwards and has its greatest enlargement towards heaven."—[BUNYAN.]

Chastening, a Discipline for the promotion of Holiness.

BY J.

"HE chastens us for our profit,—that we might be partakers of his holiness." "For without holiness no man shall see the Lord." "Ye have forgotten the exhortation that speaketh to you as children: My son despise not thou the chastenings of the Lord, nor faint when thou art rebuked of him." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. xii: 5, 6, 10, 14.) Here we have a most comforting view of parental discipline; and, if properly appreciated, sufficient to make "chastening" from such a source "seem to be joyous,"—even when "present" with us, unless we should forget in the period of suffering "the exhortation that speaketh to us as children." And there is one view of this parental chastening that must make it even welcome to every Christian. "If ye be without chastisement, whereof all are partakers, then ye are not sons." (Heb. xii: 8.) Who, then, would refuse to be partakers of this, if it is the badge of sonship? And, if we are not sons "without," who would not rather welcome it? And this is most reasonable; for to deprive God of the office of chastening would be to deprive him of the privilege of a parent. "For what son is he whom the Father chasteneth not?" "If ye endure chastening, God dealeth with you as with sons." If the church in Paul's day needed to be reminded of this truth, how much more need have we, who seem both practically and theoretically to have "forgotten the exhortation that speaketh to us as children," and who are ready to "faint" at the most trivial rebukes. It is those who faint at small trials, and turn aside from the narrow path when they find a cross in it, that have most need of the discipline of chastening; and they will have it according to their need. For it is anything but a submissive will that faints under the cross; and it will not

be removed until a state of willing obedience is established. "Men ought always to pray and not to faint." (Luke xviii: 1.) "For if in the land of peace they wearied thee, how will they do in the swelling of Jordan." (Jer. xii: 5.)

If we have been restive under our small trials of patience, and have been wearied in the common duties of Christianity, and have hard thoughts when called upon to practice self-denial for the gospel's sake, we may expect, (if we are not aliens to grace,) greater chastisements; for this evinces a spirit of selfishness that is at variance with "the mind that was in Christ Jesus."

The gospel proposes to restore man to the image of God, lost at the fall. (Rom. viii: 29.) It is thus that "all things become new." (2 Cor. v: 15, 17.) And it was for this that his exceeding great and precious promises were given, "that by these we might be partakers of the divine nature." (2 Peter i: 4.) "Then let this mind be in you which was in Christ Jesus." What mind? Now notice the following texts; and after strict self-examination let us ascertain whether we can consent, not with the lips only but with the heart, to this especial quality of the mind of Christ: "He made himself of no reputation," and took upon him the form of a servant. "Though, being in the form of God, thought it not robbery to be equal with God." Consider well the height of honor and glory expressed in the last text, and then we can form some conception of his condescension. Can we do this? Are we willing, really and truly, without a single feeling of rising pride or mortified vanity, "to be made of no reputation among men?" We may be able to say with truth, "I receive not honor from men." But can we say, "I have no desire for it?" Upon examination do we find a spirit in us alien to this humble mind that was in Christ? Would we not prefer a high seat in the synagogue among our brethren; and would it not cause us a severe trial to "be made of no reputation among our own?"

Would we be willing for the truth's sake to share the fate of him "who came to his own, and his own received him not?" For the time is come when all the churches must take a higher stand. Absolute holiness must be more urged both in preaching and in practice. Nothing less will arouse the church from its Laodicean state of lukewarmness, and cause those who have the form of godliness to put on the power of "that faith that overcometh the world." (2 Timothy iii: 5, and 1 John v: 4.) The apostle Paul declares that the object of his preaching, teaching and warning, was that he "might present every man perfect in Christ Jesus." (Coloss. i: 28.)

Is it not wonderful, in view of this and many other texts to the same purport, that whosoever preaches this doctrine in any of the churches, except the Methodist Church alone, is liable to opposition,—I had almost said persecution; for to some natures the persecution of opinion is not a slight thing. But we want more of the mind of Christ Jesus to enable us not only to endure, but even to rejoice in this or any other form of persecution for righteousness sake. For, if Paul made perfection the object and end of his preaching, we must see how the preaching of the present day differs from his, when those who preach it are subject to reproach on that account. If, then, we suffer reproach in returning to the apostolic doctrine, is it not suffering for righteousness sake? Ought we not, therefore, to rejoice in obedience to the Savior's injunction, and the exceeding great and precious promises attached to it. (Matt. v: 12.) If we can measure our teaching by the gospel, then what we encounter for it is surely for righteousness sake; and this point once established we surely ought to rejoice. And if we have not got the grace to do it, we ought to get it. "For every one that asketh receiveth." Receiveth what? "The Holy Spirit." (Luke xi: 13.) God is represented as being more willing to give us the Holy Spirit than we are to give our children bread. And if we have the Spirit of Christ,

of course we have "this mind that was in Christ Jesus." And we are not only commanded to have it, with the promise that "whosoever," (not some favored ones,) "asketh receiveth, and whosoever seeketh findeth;" but we are assured "that if any man have not the Spirit of Christ he is none of his." (Rom. viii: 9.) He never turned aside from true testimony because it was unacceptable to men, but encountered persecution "unto death, even the death of the cross," and said, "let this mind also be in you." (Phillip ii: 5, 8.) Are those who oppose this doctrine aware of the fact that they are chastened for the purpose of being made partakers of his holiness. Not their standard of holiness, but "his holiness." Here again the parental privilege of chastening is contrasted with that of an earthly parent. "We have had fathers of our flesh, and they have corrected us and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but *he* for our profit, that we might be partakers of his holiness." And the reason why we are chastened to be made partakers of his holiness is sufficient to reconcile every soul to this loving discipline. "For without holiness shall no man see the Lord." (Heb. xii: 10, 14.) We here see why "he chastens whom he loveth, and scourges every son whom he receiveth." For we must indeed "be made meet to be partakers of the inheritance of the saints of light." Fitness is as much a part of the work of redemption as justification; and holiness is the only fitness the gospel recognizes. For it is written, "Be ye holy, for I am holy." (1 Peter i: 15, 16.) "That ye may grow up into a perfect man, unto the measure of the stature of the fulness of Christ." Some, to avoid the inevitable meaning of the text, will limit this required perfection to particular graces; but this will not answer, for the injunction is, "to grow up into him in all things." They will then suggest, "It is not here, but at death, that we attain this

perfection." But this is immediately contradicted by the sense of the text following: "For we are to grow unto a perfect man; that we henceforth be no more tossed to and fro by every wind of doctrine,—by the sleight of men whereby they lay in wait to deceive." This perfection, that is enjoined as being necessary to shield us against erroneous doctrines, cannot be hereafter; for there are no windy doctrines, nor men that lie in wait to deceive, in heaven. And, that it may not be limited to doctrine, we have in the next text an injunction to "grow up into him in all things." "That ye put on the new man which after God is created in righteousness and true holiness." (Ephes. iv: 13, 14, 15, 24.) Some think they can do without it, notwithstanding the oft-repeated mandate, "Be ye holy," accompanied with the assurance, "For without holiness shall no man see the Lord." It is this thought that we can be saved with less than the gospel demands that causes the necessity for chastening. Even those who do believe this doctrine defer the preparation of holiness until they create a necessity for it. Oh we should beware how we "grieve the Holy Spirit, whereby we were sealed unto redemption."

"In all our afflictions he is afflicted." (Isaiah lxiii: 9.) Will we compel him then to use the rod of chastening, whereby he is grieved by the afflictions which our remissness necessitates. "For if we would judge ourselves we should not be judged; but when we are judged we are chastened of the Lord that we should not be condemned with the world." (1 Cor. xi: 31, 32.) This is mentioned in reference to a particular sin, it is true; but, if the principle is established that we are necessarily chastened for one sin that we may not be condemned with the world, we must admit that we are liable to correction for all sins except, perhaps, the wilful sin in Heb. x: 26, for which there is no provision. And if we are liable to the discipline of chastening for sins of commission, are we not also liable to the same correction for the sins of

omission,—for what we have left undone as well as what we have done? We see from Heb. xii: 10, it is so, "For we are chastened that we might be partakers of his holiness." We have left undone the command, "Be ye holy." "Therefore, to him that knoweth to do good and doeth it not, to him it is sin." (James iv: 17.) "Be ye doers of the word and not hearers only, deceiving your own selves." (James i: 22.) "For the work of righteousness is peace, and the effect of righteousness, quietness, and assurance forever." (Isaiah xxxii: 17.) "Therefore be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. xv: 58.) Neither for yourselves, nor others, is this work in vain. "For the word shall not return unto me void, but shall prosper." (Isaiah lv: 11.) "And he that watereth shall also himself be watered." (Prov. xi: 25.) "And shall receive manifold more in the present time, and in the world to come life everlasting." Luke xviii: 30.) "While the unprofitable servant shall be cast into outer darkness, where there is weeping and wailing, when his Lord cometh to reckon with him." (Matt. xix: 30.)

It is not a little remarkable that the first sermon our Savior ever preached was on the subject of Christian perfection. Let any unprejudiced mind take the fifth, sixth, and seventh chapters of Matthew, containing the *sermon* on the mount, and see if it is not a complete transcript of Christian perfection, accompanied with the express command, "Be ye therefore perfect, even as your Father in heaven is perfect." (Matt. v: 48.) And ending with the assurance, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. vii: 21.) As being connected with the will expressed in this sermon, we may infer that it has an especial reference to the truths contained in it. And, if these directions were strictly followed, they would of them-

selves comprise a perfect rule of Christian conduct, and make a perfect Christian life. And every man, that is born of the Spirit, has a power within him by which he may attain unto "the high mark of our calling." (Phillip iii: 7, 14.) "For this the Spirit was given, that the righteousness of the law might be fulfilled in us," (Rom. viii: 4;) and not to obviate the necessity of these high attainments, as some erroneously suppose. We should beware, then, how we commit the sin of impunity, by resting in low attainments, or thinking it a slight sin to leave undone that which is commanded to be done. "For he became the author of salvation unto them that obey him." (Heb. v: 9.) What measure of obedience? The Savior himself answers the question: "Ye are my friends if ye do whatsoever I command." (John xv: 14.) He gave his life to prove his love for us. "Greater love hath no man than this, that a man lay down his life for his friends." (John xv: 13, 14.) We should also give our lives for him; not unto death, unless it should be required, but unto life. "Present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable will of God." (Rom. xii: 1, 2.) With this difference in the sacrifice: his was a sacrifice for sins, ours is a sacrifice for service; he suffered himself to be destroyed that his law might be established; we must suffer self to be destroyed before his law of love can be perfectly established in us. We must crucify every selfish principle and motive before we can "be filled with all the fullness of God,"—the blessing on the church, for which St. Paul prayed, (Ephes. iii: 19.) This would seem to us, in some low state of grace, a presumptuous prayer if it was not an inspired one, and as such recorded for our example. If we ask little things we will receive little. "Ask and expect great things," was the motto of Dr. CAREY, the missionary; and he lived

to verify the truth of his own motto. But his labor was commensurate with his prayers. "Labor for the meat which endureth unto life everlasting." (John vi: 27.)

Lines addressed to Mrs. Palmer,

ON HEARING SHE WAS ABOUT TO VISIT
ENGLAND.

BY ANNA.

DEAR Christian stranger, let me be
One who will gladly welcome thee;
Here in our happy homes we stand,
And wait to join thee to our band.

Stranger sister! and yet not such,
For thou hast made us love thee much;
For all thy "works"—they show us how
True holiness is ours "just now."

They point us to the "shorter way,"
To make us meet for realms of day;
The heart and life they let us see,—
How pure and holy we can be.

And then the "simple way of faith,"
"Believing" what the Savior saith;
"Effects" of holiness to show,
By dying to all sin below.

Thy many "voices" from afar
True witnesses for Jesus are;
And all thy "Illustrations" prove
The value of the cause we love.

This blessed "way" thou long hast known,
Then come and point us pilgrims on;
That we may "whole burnt offerings" be,
So others may Christ's image see.

And though we ne'er can thee repay,
By aught that we can do or say,
Thy God will show'r his blessings down,
And give thee an immortal crown.

Then speed and haste, beloved friend,
For oft our prayers for thee ascend;
Until we thee in England greet,
We'll meet thee at the mercy-seat.

Yet still it better far will be
When we our Savior's face shall see;
We'll meet to praise redeeming love,
And sing in nobler strains above.

LONDON, July 30, 1858.

“Am I Right?”

BY M. V.

I HAVE heard two or three persons of late, who profess the blessing of holiness, speak of the want of spiritual food in our pulpit ministrations; and I have felt this want myself, and have a most keen relish for such spiritual nourishment as I once received for several months from the preaching of brother Finney; but I have questioned whether I ought to indulge in dissatisfaction with any evangelical preaching. Ought I not to go to that sanctuary—to which, in the providence of God, I seem called—in submission to his holy will; listening with meekness to the exhortations that I may hear from any Christian pulpit, to faith, love, charity, and all the Christian virtues, and which I need to have constantly in exercise; joining in the prayers of the church, and using my influence for the promotion of gospel liberty in it? It seems to me so; indeed, since I entered the rest of faith, I have been much better able to bear with cold and formal services than I was previously. Having that union with my Master which ensures me spiritual vitality and warmth, I am not, as formerly, affected by them. My prayer is, that this precious doctrine, the power and blessedness of which I know from rich daily experience, may be embraced in every Christian church in our land. The only objection that I hear made to it is, that it is presumptuous in persons to profess to live without sin. Is it presumptuous to take God at his word, when he says, “The blood of Jesus Christ cleanseth from all sin?” Is it presumptuous to pray every morning for grace to live without sin, *moment by moment* during the day, and to expect to receive it? Is it presumptuous to believe God when he says, “My grace shall be sufficient for you?” Is it presumptuous for those who are all weakness to lean upon Almighty strength, and to expect it to avail for them? Oh no; it is presumption to rely upon ourselves,—our own strength, our own wisdom, our

own good works. It is presumptuous to doubt the word of God. It is presumptuous to confess sin day after day, week after week, and year after year, rather than to have done with it,—to renounce it at once; and, consecrating all to God unconditionally, to look up to him for grace,—to reckon ourselves dead indeed unto sin, but alive unto him.

A Christian Letter.

DEAR BROTHER DEGEN:—I have been a constant reader of the *Guide* for nearly two years, and have not found any other reading (except the Scriptures) so uniformly useful and satisfactory. I should rejoice to be in any way a Caleb or a Joshua, to encourage some one to go forward and take possession of the Christian inheritance. With this view I herewith send you a copy of a letter, written to a friend on the subject of holiness, to be inserted in the *Guide* if you deem it suitable. R. Y.

DEAR BROTHER:—Having a little leisure, I improve it in writing a few lines on the subject which lies nearest my heart. I have had you much on my mind of late, and ardently desire to help you to the exercise of that faith which bringeth salvation from all sin. • The chief point of difference between us I think is this: I maintain that full deliverance from sin is attainable *now*, by you or any other person in the reach of mercy; while *you* say there must be a previous preparation,—tantamount to waiting till you are ready to receive it at some future, indefinite time. And this is what has kept you and a host of others away from the blessing so long. This is not, however, the teaching of Mr. Wesley and numerous others of superior attainments in the divine life. He says: “Look for it every day, every hour, every moment! Why not this hour, this moment? Certainly you may look for it *now*, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works. If by works, you want something to be done *first* before you are sanctified. You think, I must first

be or *do* thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it *as you are*; and if as you are, then expect it *now*. It is of importance to observe that there is an inseparable connection between these three points: Expect it by *faith*, expect it *as you are*, and expect it *now*! To deny one of them is to deny them all."—Vol. I., p. 391.

O how many have come to the very borders of the Canaan of perfect love, and have been urged by the Holy Spirit to enter in and be at rest; but they have either rashly refused to enter, or have put it off,—and continued to put it off so often and so long as to be nearly equivalent to an absolute refusal to obey the Lord. Thus the Spirit has been grieved, and they left in the wilderness to perish. But why did they not enter in? "Because of unbelief." They saw so much impotence in themselves, and such giants and fortifications of inbred sin to overcome, that they were discouraged. But how few Calebs there are to say: "We are well able to go up." "If the Lord delight in us he will bring us in and give us possession." O be not faithless but believing. Our Joshua is able to bring you into your purchased inheritance; only, as was said to the Hebrews of old, "Do not rebel against the Lord and refuse to enter in."

God has done much for you; how can you doubt his ability and willingness to "finish now his great salvation?" This is the great aim of the gospel: "Receiving the end of your faith,—even the salvation of your souls." This is the grand central idea of the religion of Jesus Christ. "For this purpose was the Son of God manifested, that he might destroy the works of the devil." He "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." O, my dear brother, do become another Caleb; receive this fullness yourself, and then encourage others. How shall we answer to God, if we have

been a hindrance to others instead of a help? O come to Jesus with the faith of the leper, and say, "Lord, if thou wilt thou canst make me clean."

"This is the dear redeeming grace,
For every sinner free;
Surely it shall on me take place,
The chief of sinners,—*me*.

From all iniquity, from all
He shall my soul redeem;
In Jesus I believe, and shall
Believe myself to him."

Your affectionate brother,

R. Y.

Picton, July 19, 1858.

GOD ALL-SUFFICIENT.—"There is no harm can happen to a man who has God for his friend; but there is no good can happen to a man abandoned of God. No philosophy can stand out against God's departure."—[CHEEVER.

CHRISTIANITY AT DEATH.—"If ever Christianity appears in its power it is when it erects its trophies on the tomb; when it takes up its votaries when the world leaves them, and fills the breast with immortal hope in dying moments."—[ROBERT HALL.

THE CHURCH HEAVENWARD.—"The lowest parts of the temple were the narrowest, so those in the church who are nearest or most concerned with earth are the most narrow-spirited as to the things of God.

THE HEART IN LITERATURE.—Bunyan pithily says in regard to the Pilgrim, which some affirmed that he had plagiarized:

"It came from my own heart to my head,
And thence into my fingers trickled,
Then to my pen, from whence immediately
On paper I did dribble it daintily."

INFIDELITY.—"Nothing can be plainer than that ignorance and vice are two ingredients absolutely necessary in the composition of Free Thinkers; who, in propriety of speech, are no thinkers at all."—[DEAN SWIFT.

Coming of Christ.

THOUGHTS FOUNDED ON SEVERAL PASSAGES IN
THE FIRST TWELVE CHAPTERS OF THE
APOCALYPSE.

BY P. L. U.

THE great truth set forth in the Apocalypse, underlying its varied symbolic imagery, is the destruction of sin in the heart, and the coming of Christ interiorly. It is inward states of the soul, rather than cycles and long periods of the world's outward history, which particularly demands the attention of the Christian in the study of this book. When the eye is looking for visible signs, and great external manifestations, the soul does not make that inward progress it would otherwise. We must look *within* to find the fulfillment of these prophecies,—to find the coming of Christ's kingdom on earth.

The letters addressed to the churches of Asia, are addressed to all the churches of our Lord, or rather to each individual member of the Church of Christ. To *thee*, O my soul, are these letters addressed, or such portions of them as are adapted to thy state. They come from heaven from thy Lord; sent by his angel through his servant John. "Blessed is he that keepeth the sayings of this book, for the time (of their fulfillment) is at hand."

"To the angel of the church at Ephesus;" that is, to the pastor or leader; and through him, as representative, to each one individually. One is addressed who is very active and laborious,—enduring many trials, meeting much opposition, and is still willing to labor on and suffer for the cause of Christ, yet is *lacking in love*. Christ warns such an one that his light may soon become extinct, for love only is the life of the soul.

To the angel of the church in Smyrna is addressed a letter, full of consolation and *without reproof*. This soul, greatly persecuted by Satan, and by those who call themselves Christians, and her labors much crippled, is exhorted to continue faithful

and receive a crown of life. "Remember the word I said unto you, the servant is not greater than his Lord."

To the churches at Pergamos, Thyatira, Sardis; to such among you as zealously maintain my name and faith, and many good works, and yet "have not known the depths of Satan," and are more or less under his power,—who suffer the pride and selfishness of the natural man to prevail over the spiritual; and to those among you who have only a name to live, He saith, "who *trieth* the *reins* and the *heart*, repent, or else I will fight against thee with the sword of my mouth." *My word condemns all sin*. "I require truth in the inward parts."

To the angel of the church at Philadelphia, as also to the church at Smyrna, is addressed a letter of commendation: The way of life is open before thee, and thou walkest therein. Thou hast kept my word and not denied my Name. I will keep thee in the hour of trial which shall come upon all the world. Thine enemies shall know I have loved thee. Hold fast and let no man take thy crown.

To the angel of the church at Laodicea,—to the lukewarm indifferent soul,—thou art an offence to me. Poor, and blind, and naked, I counsel thee to come to me and receive white raiment that thou mayest be clothed. Those I love I chasten. Be zealous and repent. Behold, I stand at the door waiting to come in.

At the close of each separate address to the seven churches, a promise is given "to him that overcometh." Overcometh what? Overcometh the evils and sins for which the church is reprov'd. And what are the results of overcoming all sin? What are the promises specified? As disciples of the Lord Jesus let us read them, and notice that after each promise are these words:—"He *that hath* an *ear* let him *hear what the Spirit saith* to the churches." Read these promises as follows: Chap. ii: 7, 11, 17, 26, 27, 28; and chap. iii: 5, 12, 24.

The one great truth of the Apocalypse

is the downfall of Satan's kingdom and the coming of Christ's kingdom. This was the mission of the incarnate Word, "to destroy the works of the devil,"—"to cast out Satan." Satan is a general term denoting every evil. The casting out of devils by our Lord denotes the liberation of man from the evils of his selfish nature.

There are as many Satans or evil spirits in man as there are positive sins; and, alas, many Satans are in one personality, as there were seven devils in Mary Magdalene. And Mary Magdalene was made *whole*, as her subsequent life evinces. Christ gave to his disciples power to cast out devils. "And the disciples returned to Jesus, saying, Lord, even the devils are subject to us in Thy name." It is thus Satan is to be dethroned and condemned by *saints*,—by those who resist and overcome him in themselves and in others. Let each one condemn sin in himself, where *his* evil originates, and Satan will be thus cast out of man. Whatever may be man's tendency to sin, he would not be a moral agent, and accountable, if he were destitute of will-power to resist sin; help being always granted him according to his desire. Sin is in the apple; not because the apple in itself is sin, or that there is any positive evil in the universe, but because man eats the apple—the *forbidden fruit*.

Sin lies in the consent of the will, and not in the thought or suggestion of the tempter. This is an important distinction, which we do well to consider, lest Satan gain an advantage over us, and accuse us when our Lord does not. He is called in Revelations, "the accuser of the brethren."

Find the origin of *thy sin* in thyself, O man! He, who exalts self above God, worships Satan or the satanic principle of evil. Man, in this state of discipline, is suspended as it were between the two spirit worlds,—heaven and hell; and attracts spirits according to his own state or ruling desire. Thus man determines his own sphere. Some substances in nature attract,—others repel. This illustrates a great law

of the spiritual world. When man is holy the devils or 'satanic evils' flee before him. Thus holiness is protected by its own inherent law. As man becomes Christ-like he will be able to detect the sphere or state of the individual into whose society he comes; and to impart spirituality as each one has need or is receptive. "The discerning of spirits" was a gift or power of the apostolic days, and will be also of the coming glorious era of the church. We do not find any limitation of the gifts and graces of the Holy Spirit,—of "the baptism of the Holy Ghost" to the primitive disciples. The same faith will produce the same results. "According to your faith be it unto you." What progress can one make in science without study? No more can one expect to advance in holiness, and receive the gifts of the Holy Ghost, without the means requisite,—without faith. These are the words of Christ to his disciples, "Go and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, *teaching them to observe all things whatsoever I have commanded you*; and lo, I am with you always even unto the end of the world. (Matt. xxviii: 19, 20.) And what is his commission to his disciples? "And as ye go, preach, saying, the *kingdom of heaven is at hand*; heal the sick, raise the dead, cast out devils, etc. (Matt. x: 7, 8.

We read in (Rev. ix: 16,) of "an army of 200,000 horsemen, and out of the mouths of the horses proceeded fire, and smoke, and brimstone; and by these was the third part of men killed." Thus man destroys man. Sin is its own exterminator, and is punishing itself through every cycle, or, through continuous cycles of the world's history. The judgments which are, have been, and will continue to be until sin is no more. Judgments take place simultaneously with men and in the world of spirits. The kingdom of Satan is one, as the kingdom of holiness is one. Each sin condemned by man is a judgment against that sin, and produces results in heaven and

hell; heaven rejoices, and hell trembles. Who can doubt that judgments are now taking place on the earth and in the world of spirits? We read (xi: 18,) "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged and reward be given unto thy servants the prophets, * * * and shouldst destroy them that destroy the earth."

"Hell from beneath is moved to meet thee at thy coming," says the prophet. What commotions, what outbreaks of evil do we witness! The apostle, speaking of the bright day of the Lord's appearing, says, "*Then shall that wicked be revealed,*"—his evil doings be made manifest. Sin is exposed that it may be judged and condemned. Is it not thus, "saints shall judge the world?" Who will cry aloud and spare not; and show not only the world, but God's people their transgressions, that thus *all* sin may be condemned and the church become a holy church? Then will the world believe.

"Grace be unto you, and peace from Him which is, and was, and is to come; * * * and *from the seven spirits which are before his throne.*" (i: 4.) The angels stand openly revealed to us in the Apocalypse. These Revelations were transmitted to John by an angel; by one who says, "I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the sayings of this book," (xxii: 9.) The songs of the angels, as rehearsed in Revelations, express the same affinity with man. "Thou art worthy * * for thou wast slain and hast redeemed *us* to God by *thy blood,*" (v: 8, 9.) "And every creature which is in heaven, and on the earth, and under the earth, heard I, John, saying, blessing, and glory, and honor be unto him that sitteth upon the throne, and unto the Lamb forever," (v: 13.) John hears the songs of the angels, and the angels listen to his song, and it is one and the same song. Thus are the heavens and the earth united, or rather the spiritual world is one. There is no separating link in love. God dwells

alike with the holy man and angel. The fellowship of the holy angels is a stream of life issuing from the heart of God. In the several distinct periods of conquest over sin, mentioned in Revelations, we listen at the same time to the rejoicings of the angels. And it is equally so when any one soul conquers sin in himself. Each soul united to Christ is in companionship with angels. They minister to us as to our Lord. What is father Abraham doing, we might ask, if not nourishing his seed,—innumerable as stars? And Anna, what is her employment, who was night and day in the temple speaking of Jesus to all who entered its gates? Is she less interested in the world's redemption now than when on earth? Does she not often come forth and whisper to our hearts some lesson of truth? Yes, these holy ones are with us. It is the combined agency of men and angels, under the directing power of the great Head of the church, which is to overthrow all the evils existing in the world. In the Revelations, "the angels are reapers,—they sound the trumpets,—pour out the vials of wrath,—seal the servants of God,—present before the throne the prayers of the saints.

[Concluded in our next.]

SALVATION BY JESUS. — "Christ is Jacob's ladder, that reacheth up to heaven; and he that refuseth to go up by this ladder thither, will scarcely go up so high. And, sinner, if thou wouldst be saved by him, his benefits are thine; yea, though thou art a great transgressor."—[BUNYAN.

WORK.—"The period of relaxation and diversion is always one of comparative exposure. Occupation precludes in many cases the successful approaches of the tempter. Labor is a great exorcist. Nothing beside prayer casts out so many devils as work."—[A. C. G.

DUTIES.—"Observed duties maintain our credit; but secret duties maintain our life."